

## Contributed

### DAY BY DAY.

When Time began,—  
 (God's gift to man)—  
 He broke it up in bits of Day:  
 And one by one,  
 With rolling sun,  
 He doth these gifts of time convey.

The strength we need,—  
 (For so we read)—  
 Is meted out, as days may be:  
 Our Manna falls,  
 As each day calls,  
 And keeps us from anxiety.

'Give us this day',—  
 (He bids us pray),  
 For bread, that doth our hunger feed:  
 We take no thought,  
 For what is brought,  
 By Father's hand, for children's need.

Tomorrow's ill,—  
 (If God so will)—  
 Will work out for us only good:  
 We choose the plan  
 Of God for man,  
 And would not change it, if we could.

Yes, 'day by day',  
 (Is what we say)—  
 And spend our time in childlike trust.  
 God's way is best,  
 And giveth rest,  
 To creatures, frail as crumbling dust.

### SIR ROBERT HART AND CHINESE MISSIONS.

By Rev. G. W. Painter.

This gentleman was recently referred to in your paper as an enemy to missions. Let me say that in the many lectures I have delivered since my return to America, his testimony to the value of the work we are doing in solving the problems the Western World has given itself, has been much more relied on than that of any other man. It is true that previous to the Boxer uprising, he was prone to say to missionaries themselves—on occasion—that he had but little confidence in the success of mission work among Chinese. But as to the missionaries themselves, he was always their friend, and always generous to help them financially in any of the philanthropic work they were doing. It is only a few days since I saw a statement, that he is at the head of a great enterprise which is being launched in England, the object of which is to help China in her gigantic effort at reform in medical and educational lines, and that the intention was to work through the missionaries on the foundations on which they are already building.

I recollect seeing him quoted as saying that our "Presence in China has been felt to be a standing insult—since we tell them that their conduct is bad, and requires change; their cult inadequate and wants addition; their gods despicable and to be cast into the

gutter; their forefathers lost and themselves to be saved only by accepting the missionary's teaching," but these are not the words of an enemy, for they are introduced by these words: "As for the missionary class their devotion, zeal and good works are recognized by all." Who does not know of "The offense of the Cross?" Or, who knows better than we ourselves that faithful preaching always offends? I said above that previous to the Boxer uprising, he did not have confidence in our success in Christianizing China. But during the siege of the Legations he saw the effect of Christianity on the Christians, as he had never had opportunity to see it before, and it changed his whole opinion on that matter, so that instead of thinking our efforts in vain, he actually appealed to the Church throughout Christendom, to rush forward missionaries as rapidly as possible, since it was the success of the work they were doing which alone could solve the problem the world was facing. He did suggest one other possible way of averting a "Yellow Peril," viz.—the partition of China among European powers—but he thoroughly opposed it as certain to stir up strife among themselves, as well as on account of the great injustice of such a solution. Still it was a possible solution. Unless China was powerfully influenced by Christianity with its transforming power, he felt that the world's future peace was in peril, and so he called on missionaries as wielding the only safe power to secure peace and he plead with the Church in the following words: "Of all the forces that have ever operated on human nature, there has been, and is none which vivifying and quickening the center,—the heart of man itself,—influences personal, family, social and national life so powerfully and so thoroughly as Christianity—and influences it in the direction of all that is good and beneficial."

Such are not the words of an enemy. From personal acquaintance also with the man I feel fully justified in presenting these facts.

### IS IT RIGHT?

I see that in place of Rev. Dr. Hale, who for a long time was chaplain of Congress, they have elected another Unitarian.

I ask are we a Christian nation? If so, is it right that one who absolutely denies Christ should be made chaplain of a Christian people? Can one who is a unitarian in any sense be called a Christian? I for one do most seriously protest against calling a Unitarian a Christian minister. The disciples were called Christians because they were not only the followers of Christ, but believed in him and that he was divine, the son of God, as well as the son of man, and himself a true God the equal of the father.

I may be called narrow-minded and bigoted in my contending for the one grand and only safety the character of my Lord and Master the faith once delivered to the saints, let me be narrow minded and bigoted, if that makes me so.

I do feel that it is time, high time, for the Christian people to call upon those placed in authority to recognize the truth, as held and taught by the vast majority of the people of this land.

Would it possible for anything to be done that would